755 789 parts, outdoor and indoor, the former taking up a greater part of the day. In the fierce heat of the sun I observed the performances of Chang Wen-yuan and at the same time asked Chang tzu-hsin for explanations regarding the different rituals and their meanings. Although the hot sun gave me a headache, the thrill of acquiring new knowledge was rewarding. In the following are explained in two parts both the indoor and outdoor rituals of exorcism.

I. Indoor Sacrifice

(1) Preparations

When the Pai-mao arrived at the house to perform exorcism, they began making two effigies with rice straw, one a horse and the other a man astride it. Then they wrapped red and green cloth around the straw figure as his garment. This figure is known to the Lolo as chi-tsu. They took a branch of a cypress tree, cut one end of it into two halves like the two ears of a head, and tied silk threads on them. This branch was supposed to represent the spirit soldiers of the chi-tsu, and called by the Lolo, pu-tsu.

(2) The Basis of the Legend

755 773 789 It was said that in very ancient times there were two half brothers, Chang Hsiao and Chang Li. The former was born by his father's first wife, but filial to his stepmother. One day the stepmother became very sick and was on the verge of death beyond any medical cure. Suddenly she had a revelation to the effect that her sickness could be cured by the heart of the phoenix in the imperial palace. So Chang Hsiao sneaked into the palace and stole the phoenix. The prescription was effective and in a few days the patient became well.

But the emperor discovered the theft and had Chang Hsiao arrested and condemned to death. The stepmother heard the news and felt remorseful, saying to her own son, Chang Li: "Son, your elder brother is condemned to death for my sake. His filial piety has moved me greatly. You should die for him in order to show your brotherly love." Chang Li was obedient and went to the execution ground to die for his brother. Being full of filial and fraternal love, Chang Hsiao would not allow his brother to be executed for him. Therefore, at the execution ground the two brothers struggled to die, one for the other. The emperor was moved with compassion by their piety and brotherly love. But the law of the country was fixed and the sentence could not be changed. So he devised a straw effigy to take the place of Chang Hsiao to receive punishment, [28] and the brothers were spared.

Another account has it that Chang Hsiao was a criminal who was promised by a T'ang Emperor as a victim to Heaven. In a certain year during the T'ang dynasty, so the story runs, there was great calamity in the world with people suffering untold hardships. The emperor willed twenty-four heads to Heaven as sacrificial items. When afterwards the calamity was averted, the twenty-four men, including Huang Chao and Chang Hsiao, were to be beheaded. The rest of the story as to how Chang Hsiao was spared is similar to the previous account, that is, the emperor was moved by his filial piety and devised a straw effigy to take his place. There are still other versions, with which we will not be concerned here.

In sum, all these stories go to show that the straw effigy was a substitute for some living person whose crime can be redeemed by its destruction. The practice of the Lolo is based upon this theory as they believe that all the disasters of the family can be banished with the straw man through the incantations of the Pai-mao.

may return again the spirits are led far afield to be given sacrifices so that they will loiter away with a full stomach. The two evils most feared by the Lolo as I have observed are the demons of the underworld and the greedy and corrupt officials of the human world for these two are the sources of all their misfortune and bankruptcy. The remedy is "to respect them but also to keep away from them." So they are entertained with wine and meat; as for the latter they are also bribed with ts'ai-yen" [money and opium]. (Readers should not think it curious. At least it does not appear so to people living in the Lolo district because when a committee man or a government employee goes to the country on official duty he is given, besides several thousand dollars for traveling expenses, a few ounces of opium. So the classical term "money and silk" for bribery should be more properly changed in current usage to "money and opium".) For this reason the Lolo fear the officials more than the spirits. A proverb says: "When an official comes to the village, the people suffer disaster". Is it not true? It is hoped that there is a T'ai-kung among us who can extirpate the corrupt officials in the human world.

The outdoor sacrifice is based upon the foregoing psychology. The best place for it is along the river banks, probably to enable the spirits to flow away with the current. But the locale I visited had suffered from the drought terribly, there being barely a trickle of water running in the sand at the bottom of the river. I was rather worried for the family, fearing that a river without water could not carry the stubborn spirits away.

On arrival the Pai-mao chose a spot of firm earth and planted in it cypress branches and white fuel wood about a foot in height in serried rows. It is said that the white firewood sticks are the tablets for the spirits. The use of the

755 cypress branches is based upon a certain myth.
789 According to this story, in very early times when
773 heaven and earth were in a dark confusion and the people suffered greatly, the heavenly lord dispatched three Pai-mao to earth on the mission of rescuing the people. The priests rode on cow's backs, their scriptures tied to the horns of the cow. While crossing the ocean the scriptures got wet from the sea water, and so after reaching land the Pai-mao dried the books on the branches of a cypress tree. But the books stuck on the leaves and twigs, and a half of them were torn out. (Some say that it is the eagles that have clawed into the books; so today when the Pai-mao chants liturgies he wears a cap in the form of eagle's claws to represent the scriptures destroyed). Thus the scriptures used today represent only one half of the original, and the planted cypress branches are meant as a substitute for the lost books.

755 789 Having completed planting the sticks and the spirit seats, the Pai-mao began chanting liturgies to invoke the spirit of the mountain to receive the sacrifice and to watch over the welfare of the family. This mountain spirit is equivalent to the Chinese earth god, because he is the administrator of the area. In all outdoor sacrifices an animal is used (generally a cock for the mountain spirit); so he receives quite a substantial offering.

755 789 787 After the sacrificial ceremony divination was performed to find out whether it was good or bad fortune. Divination is an essential part of the sacrificial rite, and the method used by the Lolo is very simple. The Pai-mao used a mulberry stem about three inches in length and a half inch in thickness. [30] This was sharpened at one end into the shape of a wedge and then split into two halves to form a divining tablet. At the time of divination, it was smeared with some chicken blood or wine. As the Pai-mao mumbled liturgies he

769 all, let us turn back to the second section of this chapter on the relationship between parents and children.[1] The first sub-section on the birth of children has the following:

858 842 782 769 Although their feeling towards children seems to be rather indifferent, ...yet in case of childlessness the barren woman would go to the bamboo mountain at Hsü-chia-tu to beg the clan spirit (a cluster of golden bamboo) for a son. After worshipping and offering prayers she would sleep in the temple.

According to this conception the number of children one has or whether one has any at all is predestined by the clan spirit. The childless woman can go and beg from him. But this spirit is no other than a cluster of golden bamboo, and the name of the place where he resides 773 is the bamboo mountain. Thus, according to the Lolo, bamboo is the original source of mankind. In other words man is born from the bamboo, and they believe that their ancestors and they themselves have a blood relationship with the bamboo.

Secondly, if this assertion of their belief in the blood relationship with the bamboo is not far wrong, we can draw on the mythology concerning the origin of the White Lolo in the border regions of Yunnan and Kwangsi to help us understand this relationship.

In very ancient times, along the Han river there floated a tube of fragrant bamboo. When the tube reached the river bank it exploded and a man appeared. The man, whose name was "a tsa", was able to speak as soon as he was born..... He lived in a hole underground, and subsisted on wild fruits and hunting. One day as he took a

[1] [This section has not been translated.--Analyst]

wooden spear and went to Ma-ta-po to hunt, he saw sleeping under a pear tree a female monkey with the appearance of a dog. At first he was afraid and dared not approach. But seeing that she was not moving, he gathered enough courage and slowly approached her. He picked up a stone and hurled it at her. The monkey did not move. He moved close to her body and passed his hand over her. Before long their instincts were excited, their hearts united, and in that wilderness on the grass they became husband and wife. Their descendants are the Lolo. (1) 773

1. See my article "A Glimpse of the White Lolo on the Border between Yunnan and Kwangsi," The Travel Magazine, Vol. 18, No. 6.

This myth has clearly revealed to us that the original ancestor of the Lolo, called "a tsa", was born from a fragrant bamboo tube. In other words the fragrant bamboo was their earliest ancestor. Afterwards "a tsa" married a dog-shaped girl sleeping under a pear tree and gave birth to the Lolo people. Therefore, they worship fragrant bamboo; the men make sacrifices with "bamboo incense urn" and the women with "dog-bamboo incense urn". (2) 771 773

2. See my article "The White Lolo in Chên-pien hsien, Kwangsi, and their Totemic Remains," Kung-yü sheng-huo, special ed., "Kwangsi Folk Customs."

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173 At any rate there is the statement in one of the Nosu books that the Lamas rank as part of the Nosu people taking a quite low position in the social scale.

773 From some of the hills of Nosuland can be seen the great white snow-covered ranges of Tibet, those white hills which in clear weather can be seen immense distances, and when once seen are never forgotten. As the snow on the tops of these distant mountains never melts away, the Nosu think that it cannot be snow. To them these mountains are magic mountains, where dwell a large number of white maidens. They say that no bride can ever cross those white ridges. 000 Whenever a bride appears the white maidens come out and bewitch her away. Perhaps some such story as this has prevented the Chinese officials and their retinue, who used to go, as representatives of the Chinese Government, into Tibet, from taking their wives with them. At any rate, while in Tibet, native wives were provided for them all. These women do not seem to have objected to the temporary union. One of the officers who was in Tibet during the late Chinese fighting (1918) told me that when one town fell to the Chinese troops the commander received, as his share of the booty, twelve such Tibetan women.

Our stay at the See-tieh farmstead came to an end at last. When we left we felt we were leaving friends behind, whom we promised to visit again before long. One of Ah-pooh's sons was a fine, well-built young man named Vri-ntee. He was recognised as the leading man in the whole district, and was looked up to by everybody. Because he declared himself the friend of the Englishman who had come into his land no one in that district dared to turn traitor to us. The constant friendship of these people was largely owing to the attitude

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to hit him. Perhaps a very swift bowler could have got the middle stump, but lively, moving wickets might puzzle even the best of our professionals. The warrior was evidently very proud of his achievements, and he certainly was very agile indeed.

When we were all around the fire again, waiting for the evening meal, I heard some curious yarns. The Nosu say that all rivers flow into the sea, where there is a huge stone with an open mouth which swallows up all the flowing waters. Formerly there were sixty-six suns. A mythical hero, anxious to lessen the terrible heat from all these balls of fire, shot at them with his arrows, and so well did he shoot that he killed sixty of them. Five others fled and took refuge under the sea. The remaining one he shot, and blinded it in one eye. Does this refer to sun spots which may have been observed long ago? What the heat must have been in the beginning one cannot imagine. It is also said that there were seventy-seven moons and that someone shot seventy-six of them. The one left was shot lame in the leg. What that refers to I cannot imagine.

One of the men around the fire had been a great traveller, having visited West and South Yunnan, and what is now the French colony of Tongking. After telling us this he capped all by saying he had been to the "Woman's Kingdom," that mythical country the existence of which was stated in all the old Chinese encyclopædias. When I first came to China nearly all the people one met believed in this country of the ladies, and knew more about it than they knew about England or America. This truthful Nosu traveller said that he had spent some time as a guest of the Amazons, who were very unwilling to let him leave them. I wonder how often he had

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played as the jews' harp is played. The principle of the instrument is just the same as that of the jews' harp, and the noise is similar. 534

Logs were frequently brought in to keep the fire burning well. These logs had snow on them when they reached the fire. 574 773

Around the fire were not only travellers, there were one or two also who were a bit of philosopher in addition to the rest. One such told me that God originally sent nine men to create the heavens and eight to make the earth. Man originally came from heaven, and has three souls, one of which at death returns to heaven, another goes with the ashes to the grave, and the third into Hades. This last soul is called by the wizards, and put into the little baskets which are worshipped in the corners of the homes. The people have some idea of transmigration, saying that bad men may become anim ls but animals never become men. I asked whether the sheep which had been killed for our suppers might not possibly have been one of the Lai-lai clan or the Sha-ma clan, two clans at enmity with the Nhe clan, in one of whose houses we were then staying. This idea tickled the crowd around the fire immensely, but the philosopher destroyed the fun by assuring us that the bad men who turned into animals were all eaten by wild beasts. So after all, if the joke were destroyed, we were enabled to enjoy our mutton without any cannibal suggestions. [778] 775

At night the magic-lantern was a great success. The great interest taken in it by the girl with the coral beads has been described in Chapter I. The slides shown each night were a mixed lot. In addition to a number of sacred slides there were several photos and views of places. The most popular slide of all was one of my wife's sister, and I was 574

574 very amused when one young man inquired, through Mr Long, whether the young lady was open to an offer, or whether she had already been given in marriage. Intermarriage with the foreigner was evidently in the air. East and West were not to be separated for ever.

After the lantern show was over we gathered around the fire again, and my boy did a little necessary sewing to one of his garments. When he had finished he gave the needle to one of the slave girls standing by. At this there was a great outcry. All the other girls insisted on having needles also, otherwise, they said, they would refuse to cook the breakfast for us in the morning. So six more needles had to be given away to satisfy the high sense of justice developed in these lively damsels.

The next morning there was a change in the weather. For a while there was an outburst of lovely sunshine, which charmed one into the open, where the view down the valley to the Hsi-chi river was very delightful. The tops of the snow-covered hills, with the sun shining on them, looked very beautiful indeed. And there was a peacefulness over it all that seemed in strange contrast with the warlike people we were among.

574 751 In the sunshine we made a closer examination of the charms over the door, and found among them a wasp's nest and a shin bone. I counted also that there were ten long spears under the eaves, in addition to twenty guns within the house. So Vri-ha's home may be considered to have been well supplied with arms.

574 773 Right down in the valley they pointed out to me a remarkable pool about which a legend lingers. Not very long ago, in this pool, there resided a huge snake, which ate up all the

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people passing that way. One day a brother and sister were going by the pool, when the monster came out and seized and devoured the sister. The brother managed to escape. He then immediately swore that he would destroy the devourer of his sister. He gathered together a number of goatskins and packed them with dried edelweiss, in the centre of which he put sparks of fire. The stuffed skins were then thrown into the water, and the monster, thinking they were what they appeared to be, promptly devoured them. By-and-by the fire began to burn and the snake writhed in agony. He came out of the pool and wound and wound himself around some trees growing near by. All night long, while the monster was twisting about in agony, mists rose up from the valley. In the morning, as the internal fires burst the sides of the huge snake and so destroyed it, the mists disappeared and sunshine broke out. The trees have now disappeared, but the stumps are still there.

Writing of edelweiss, one notices that all over the district where it grows, and this is a very wide district, the natives gather the mature flowers, stalks and all, and when they are dried, use them as tinder for their flints and steel, which were universal not long ago and are still very common. One often meets a countryman with his flint and steel, and a small brass box, in which he keeps the dried edelweiss. By these he can get a light for his pipe whenever he pleases; and the shepherds on the hill-sides, who in winter light fires of brushwood to keep themselves warm while the sheep are grazing, readily get the blaze they desire without spending money in buying matches.

Conversation about the pool and the snake led on to the subject of the girl with the coral beads, and the brother and

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538 demons, and so curing disease. A page from one of these
789 books I have roughly translated as follows :—

Tsi-mu Ku-tu-tu !
Call your tiger to ride swiftly from the Sunset,
Call your tiger to attack my enemy,
Call your tiger to injure him,
Call your tiger to prevent his conception,
Call your tiger to destroy his whole offspring !
There goes the tiger to capture !
Look ! The tiger !
Don't stray aside into the dense forests !
Don't turn and wander up the steep precipices !
Look ! The tiger has got him !
Ah ! The tiger's tongue reaches my enemy !

Another manuscript deals wholly with the demon of leprosy, and is a call to the dragon god, the special god of the Pee-mo and his allies, to drive away the evil spirit which is the cause of the terrible disease. The chant describes how the animals on the hill-sides help in the search for the demon, which changes into various shapes to escape capture, but all in vain. The powerful allies of the wizard and the potency of his cursing at last lead to the capture of the spirit villain, who is forthwith cast into oblivion with a final

You snake leper demon ! You frog leper demon ! Out ! Out !

A few of us, assisted by the Society of Lepers for India and the East, are trying to do something to help the many lepers that exist and suffer among these western hills of China. I am afraid the wizards' curses and their whole army of dragon and allies will not do much to bring success to our campaign.

538 After getting quite a number of the books which form the
773 wizard's stock in trade, I at last got hold of one that dwelt with the origins of things. I have been told that there are

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other books similar to this, but I have only succeeded in getting one such book. The first five pages of the manuscript copy I have deal with the origin of the most powerful spirit, sometimes spoken of as "The Heavenly Father and Mother." Then there are four pages dealing with the beginnings of rain, snow, the sun and the moon. This is succeeded by four pages on the origin of animals, and lastly a few pages on the beginnings of man. The manuscript states that the first snow that fell on the earth was of three colours, red, yellow and white. By-and-by this coloured snow turned into twelve men. Just why the number was fixed at twelve, I do not know, though possibly there is some connection with the twelve months of the year, months, of course, being moons. Three of these men started ploughing the land, but, like many other farmers of modern times, they soon found themselves up against great difficulties. The troubles of these early agriculturists rose from the fact that God had, for some reason or other, determined to send a flood on the earth. The three ploughmen noticed that each day some young men and maidens from another world drove flocks of wild boars to root up the land that was being tilled.

After the boars had rooted up the earth the young people came along with brooms and swept everything clean. In this way it was impossible for a seed to sprout or grow. As this kind of thing continued, the three brothers resolved to try and put a stop to the work of the destroyers. The eldest brother proposed that they should catch and kill all the young people from the other world. The third brother proposed that they should cut them all in pieces. The second brother was more humane, and said: "Let us invite them all in and give them a hearty meal. Do not let us kill

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538 773 them." The proposals of the three brothers became in some way known to the sweepers of the boar-rooted-up soil, and they determined to reward the second brother for his kindness of heart. They sent word to him that God did not wish the soil tilled, as He was going to send a flood on the earth.

As he had been kind to them, they would tell him how to save himself when the day of the great flood came. Their advice was to take wood and make a large cupboard in which he could sleep at night. The second brother followed this advice, and those who gave it returned home. Twelve days after this the flood came. The second brother floated out on his cupboard boat and saved the lives of a lot of different creatures. Among others, he saved the snake, the bee and the crow. The first brother, meanwhile, had got into an iron box and was drowned. When the floods abated, "Number Two" was left alone. By-and-by he got tired of this loneliness, and wished for a wife. The only place where there were any women to be had was where God was living. The lonely man would have liked to have spoken for one of the divine daughters, but he had no one to present his request for him. This old-world tale is written from an Oriental standpoint, and therefore all marriages need to be arranged by some go-between. The snake, seeing the difficulty the man was in, offered to speak for him, in return for the kindness the man had showed him at the time of the flood. But the snake was also confronted with a difficulty, for he was unable to travel as far as the house where the father of the daughter lived. The man overcame this difficulty by carrying the snake around his neck, and in this way they came to God's house. During the night the snake set to work to help his friend, and did so by biting

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one of the daughters of the household. The young girl was in great trouble, and there was no one to cure her. The man in quest of a wife then came forward, and offered his services on condition, if successful, that he might have the daughter as his wife. The distressed father agreed. The girl was cured of her snake-bite, and the man wished for the completion of the bargain, but in this, as in many similar cases, the father refused to keep his word. The man went away disappointed. Later on he resolved to try again, and had as companion on this visit the bee. The bee imitated the snake, and stung the girl in her face. There was the same proposal by the man, on the same terms, which were accepted. This time, after the cure, the man was allowed to take the girl away with him as his wife. The father resolved to do his best for the young couple, and on their departure gave them supplies of all the seeds they needed. There was, however, one seed he did not give them, and that was the hemp seed. This old-world Nosu Eve got out of this difficulty by going back home and stealing the seed which had been withheld from them. One wishes he knew the origin of such an interesting story. The adventurous wife stealing the forbidden seed makes a picture very much like another story with which we are more familiar. And yet some people persist in saying that the East and the West are for ever separated. When it comes to questions concerning Eve and her adventures, ancient or modern, there is not much difference, but a great family likeness.

Whether there will be any permanent value in these Nosu manuscripts one cannot yet say. It would be a great discovery if some of these were found to refer to early Chinese history, or to the times when the Chinese first came in

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first day of the New Year they are taken down, cut up, and cooked. The family sit on buck-wheat straw in the middle of the chief room of the house. The head of the house invites the others to drink whisky, and the feasting begins. Presently one will start singing, and all join in the song:

"How firm is this house of mine! throughout the year the hearth fire has not ceased to burn. My food corn is abundant; I have silver and also cash. My cattle have increased to herds, my horses and mules have all white foreheads, *K'o k'o ha ha ha ha k'o k'o.* My sons are filial, my wife is virtuous. In the midst of flesh and whisky we sleep. Our happiness reaches unto heaven. Truly glorious is this glad New Year."

Some of the No-su, but not all of them, have a legend of the Creation, but all of them have a legend of the Flood. They manifestly trace their genealogy from Noah. They say a certain man had three sons. He received warning that a flood was to come upon the earth, and the family discussed how they should save themselves when this calamity came upon them. One suggested an iron cupboard, another a stone one, but the suggestion of the third that they should make a cupboard of wood and store it with food was acted upon. Thus the

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family was saved; but they say nothing about animals.

The Miao of that region say that the land was all divided among the three sons of Noah, who were the ancestors of the Miao, Chinese, and No-su. The Miao are the descendants of the eldest son. Unfortunately when the land was divided, they only used straw ropes for boundaries, while the No-su used stones. A fire occurred which burnt up their boundary ropes, but left the No-su stones uninjured. Thus they lost their land!

In the olden times the No-su did not beg for and betroth a wife as they do now, but obtained their wives by main force. At the present time, while milder methods prevail, there are still survivals of the ancient custom. As a rule, the betrothal now takes place very early, sometimes in infancy, and at the ceremony a fowl is killed, each party taking a rib of it. When the young people come to marriageable age, the final negotiations have to be concluded. These are purposely prolonged until the bridegroom, growing angry, gathers his friends and makes an attack on the maiden's home. Arming themselves with cudgels, and covering their heads and shoulders with their felt cloaks, they approach secretly and then rush towards the

[185] The "Xa-pho"

101 131 161 The name of "Xa-pho" is used to designate rather important "Lolo" tribes, numbering from 3,000 to 4,000 individuals, which are settled on the right bank of the Red River in the regions of Baoha and of Coc-Leu, mixed with "Thai" and with "Nhang."

These tribes call themselves the "Lao-pa."

The "Xa-pho" are rather closely related to the "F'ou-la." 181 648 Even more timid than the latter, they have allowed themselves to be completely dominated by the "Thai," who often treat them as veritable slaves, available to perform forced labor or to pay taxes without mercy. Moreover, the "Xa-pho" accept this inferior position, which they appear to have no desire to alter.

291 531 The costumes of the women resemble those of the "F'ou-la," but the jacket is shorter and it is edged by a wide band on which are embroidered lozenges filled with multicolored designs.

197 The dialect has many analogies to the "F'ou-la" dialect. The language of commerce is the "Thai" and sometimes Annamese.

177 The mores and customs of the "Xa-pho" come closer and closer to those of the "Thai" and of the "Nhang" among whom they live. 342 The cabins, which are very clean, are most frequently of the type 361 built on piles. The hamlets are not far from the rice fields, but always located on the slopes of the hillsides.

771 769 No more than the other "Lolo," the "Xa-pho" have neither a religion nor beliefs which are well defined, beyond a vague worship rendered to their ancestors. They are very little interested in matters concerning souls and spirits.

● 773 They have very few legends. They appear to be totally ignorant of that of the deluge, which, nevertheless, is known, with numerous variations, by almost all of other tribes of Upper Tonkin. They have preserved one which explains in the following manner the required style of the "Lolo" jackets: The first human couple had four sons from whom are descended the four principal races of the region:

[101] The "Xa-pho" called "Lao-pa."
The "Thai" called "Gia-lo-pa."

[185 cont.]

773 The "Man" called "Yem-pa."
[101] The "Meo" called "Méo-pa."

[186] When the mother was making the first garment for her children, she commenced with the ancestors of the "Thai" and of the "Man," to whom she gave very good measure. Next, the piece of material being more than half used up, she cut shorter the garment for the ancestor of the "Méo." After this so little material remained that the ancestor of the "Xa-pho" could have only the little jacket still worn by the "Lolo."

[187] The "Ho-nhi"

101 131 161 This "Lolo" tribe is represented in Tonkin, between Phongtho and Trinhthuong, only by a few hamlets containing a total of from 200 to 300 individuals. Important groupings of "Ho-nhi" are settled in southern Ynnnan, particularly in the region of Pou-eurl. They still are called by the names of "Ouo-ni" or "Wo-ni."

[167] They come from western Yunnan.

142 147 181 They have the general appearance of the "Méo," but they have skin noticeably darker than the latter. They have very sturdy constitutions, but are of a gentle and apprehensive disposition which impels them to isolation.

197 198 212 They speak a "Lolo" dialect rather different from that of the other tribes of the group. They use the "kouan-hoa" as their commercial language. They have a very limited number of literate persons.

291 [177] The costume of the men resembles that of the "Méo" of the region, but the blue color of the costume is a very dark shade.

The women likewise wear clothing of a very dark-blue material, which includes the following:

1. A jacket reaching down to the knees. This jacket is slit on the left side from the bottom up to the belt. The front is lifted up and fastened to the belt on the right side.

2. A breast covering of triangular shape. The point of the triangle is at the top, held about the neck by a cord. The lower